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PRINCIPAL CONTENTS.

	Page.
EDITORIAL: Shall We Federate?	3, 4
SEVENTH MISSIONARY DISTRICT.—Fourth Annual Conference—Los Angeles Letter—Philippine Islands	4, 5
Consecration at Milwaukee	5, 6
Annunciation: By Ina M. Ufford	6
Extracts from Convention Address by Bishop of California	7
Journal of Bishop of California	8
Personals and Notices	8, 9
Diocesan News	0, 10, 11
MISSIONARY COMMENT.—Missionary Progress in China—Work in the Philippines—Mission Study at Yale	10
Woman's Auxiliary	11
MEMORIAL TABLETS (Illustrated)	12
Church Home for Boys	13
Notes of a Trip to the East	13
Literature of the Day	14

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MARCH 15, 1906.

SHALL WE FEDERATE?

Last November we noted the meeting in New York of the great "Inter-Church" Conference, which included representatives of practically every important Trinitarian and non-Roman body of Christians in America. The Conference adopted a "Plan of Federation," to which the adherence of these varied bodies is invited. Since the Protestant Episcopal Church is one of them, and the invitation must be accepted or rejected by the next General Convention, we think it is none too early to bring up the matter for consideration. The objections to it lie, we believe, largely in a misunderstanding of the purpose of the Federation and a fearfulness of spirit lest we compromise ourselves by having anything to do with it. Timely and thorough discussion will help us to see the needlessness of fear and the great value of the movement.

Let us begin by getting clear a most important matter. Many a discussion of Church policy is vitiated by the failure to keep in mind the several elements of this Church's mission in America in their due and proper proportion. Now it is clear that the first and absolutely most important thing that we have to do in America is to contribute, as much as in us lies, to the righteousness and godliness of the American people. All other considerations sink before that. Our insistence upon our own special methods and order can be justified only by the certainty that they do further such righteousness and godliness. We all agree in that. We all agree also in the importance of those elements of historic Christianity, the ideal unity and comprehensive catholicity of the Church and the continuity of the ministry, which it is our special mission to contribute to the solution of the larger problem. This Church, however unworthy, is the historic Church. It would be schism upon our part to leave her. With her lies the key to the problem of unity. It follows, therefore, that no element in her work is more important than her contribution to the unity of the Church. Practically her policy toward all other Christian communions must be determined chiefly by its bearing upon the consummation of unity. For that reason a movement like this of the Federation is of absorbing interest to her.

The next point to get clear is the scope of the Federation. It does not propose to bring about that organic unity short of which we believe Christianity ought not to stop. It does not propose to control in any way the action of the constituent bodies. It merely proposes a central "Council of the Churches of Christ in America," composed of delegates from each of the bodies which accept the "Plan." This Council is established for "the prosecution of work which can be better done in union than separately." It will "express fellowship and catholic unity"; will bring about "united service"; encourage "devotional fellowship and mutual counsel," and "secure a larger combined influence for the churches of Christ in all matters concerning the moral and social condition of the people." It will also assist in the organization of local branches. But (again we emphasize the point) it will have no authority beyond that of counsel. It can commit no organization to any course of action without the consent of that organization. That is the proposal. What are we to do about it?

It is very clear that for the promotion of righteousness and godliness the movement is pregnant with promise. Whether the crusade be against divorce, against intemperance or against "graft," the utterance of a body representing over 19,000,000 communicants has a tremendous power, a power which could never be wielded by the independent utterances of the various bodies represented. Furthermore, it is possible by such means to enlist the active co-operation of many Christian bodies which otherwise might not speak out at all. For those bodies which stand in the lead in certain lines of activity there is provided just the needed opportunity to rouse the others. For us to enter in is to increase indefinitely our power for good. To remain outside is to become a small independent company, banging its popguns out on the flank of the great army. So far as our paramount work is concerned there is no doubt about what we should do.

But what of the secondary elements in our mission, and especially the problem of unity? The answer is the same. The problem of unity hinges largely upon getting people to examine, to study, to find out what unity means and what catholic order can do to promote it. But we can never get people to that effort by standing afar off and shouting that "we are the people." Exclusiveness never leads to mutual interest and study. Whatever else it may do, the Chinese Exclusion law does not draw us nearer to China in bonds of love and friendship. The only way to get people to investigate and respond is by entering with sympthy into their lives and interests. Here, then, is our chance. Any parish priest who has the interests of unity at heart, knows by experience how much the Church gains if he unites sympathetically with the Christian activities around him, instead of holding himself aloof. It is the same for the Church as a whole. Here is our chance to show that we really mean and want unity; our chance to have our position about it studied and understood. If we earnestly strive to contribute to it our spirit and attitude—the true Church idea—it may well be that out of this Federation for practical purposes may grow that organic unity—that "Intra-Church Federation" as Dr. Huntington has put it—for which we long and pray. Dare we take the responsibility of neglecting so great an opportunity?

The fact seems very clear that the interests of both the primary and the secondary elements in our work demand adherence to the Federation. But that is no sooner said than we meet with serious and devoted men who feel that such adherence can be given only by the sacrifice of principles which must not be sacrificed. The objection founded upon the use of the title "Church" by these other bodies, that by joining with them we recognize their claim to it, is too unworthy of a Christian man to discuss. It is tithing mint, anise and cummin and neglecting the weightier matters of the law.

It is said, however, that we would sacrifice the principle of the historic ministry with all that it involves in regard to the sacraments and Church order. But where and how? If it be said that the Protestant churches will feel that we count our ministry no better than theirs, we may ask ourselves whether *we* fell that a Roman priest who joins a local federation of churches or who associates with *us* in some common good work, is thereby lowering either his orders or the Papal claims? The fact is that the Protestant bodies do recognize our Orders as

different. Naturally they do not recognize them as better; nor will they ever come to see their meaning and value if "exclusiveness" is the method we take to conciliate and interest. We must remember that while our work, our order and our liturgy are admired, our "claims" are laughed at by most Protestants, and exclusiveness increases the ridicule. Here is our opportunity to take a mighty step towards unity. Here is a chance to show whether we mean what we say. A co-operative attitude upon our part will increase respect for our claims.

Let us take full account, finally, of the danger which we incur if we stay out. It is the danger of losing touch with the great currents of national life; the danger of being left on one side while the world goes on. We are already suffering terribly from our exclusiveness. To one who keeps on the alert, one of the saddest features of our Church life is its remoteness from so much of the common religious life of the nation with which we might perfectly well be identified and in which we might often be leaders. Great revivals take place and we are untouched. A Religious Educational Association is formed—a field in which we claim pre-eminence—and how many of our strong men are identified with it? With notable, but very few, exceptions we have no scholars of national reputation; none who are leaders in the constructive Christian scholarship of America. Only in certain lines of social activity have we kept well within the current of advancing life. It is an imperative need that we should seek closer touch. It is the only way in which our great and true message can be "preached." It is the only way in which we can avoid the danger of stagnation. It is not our mission to be a stagnant pool beside the sweeping stream of the religious life of America.

Above all and in conclusion let us remember that, as the CHURCHMAN once said, there is no principle higher or more obligatory than that of Christian love and fellowship. If we can further that, it is worth while to take some risks. We cannot doubt that our Lord Jesus Christ would count it worth while.

SEVENTH MISSIONARY DISTRICT

FOURTH ANNUAL CONFERENCE.

The following program of the Fourth Annual Conference of the Seventh Missionary District is taken from the March number of the Seattle "Churchman":

At the same time and in connection with the Conference will be held a meeting of the International Clericus, which has in its membership the bishops and clergy of the Canadian dioceses to the north of us, as well as the bishops and clergy of Olympia, Spokane and Oregon.

Meeting of Clericus.

Tuesday evening, April 24—Trinity Church, Seattle. Evening—Preacher, the Bishop of Olympia.

Wednesday, April 25—Morning and afternoon session of the Clericus, with discussions.

Conference.

Wednesday evening, April 25—St. Mark's Day. Opening of Conference, St. Mark's Church, Seattle, 8 p. m. Evensong. Preacher, the Bishop of California.

Thursday, April 26—Trinity Church, Seattle. Holy Communion, 7:30 a. m. Morning Prayer, 9 a. m. Morning session of Conference, 10 to 12. Subject, The Work in Small Towns and Rural Districts; (a) Clergy Supply; (b) Associate Missions. Afternoon session of Conference, 2 to 5. Subject, The Parish and Missions; (a) The Best Method of Missionary Finance in Parochial Life; (b) Missionary Activity and the Spiritual Life.

Thursday evening—8:30 to 10:30. Public reception to members of Conference. The Crypt of Trinity Church.

Friday, April 27—St. Mark's Church, Seattle. Holy Communion, 8 a. m. Morning Prayer, 9:30 a. m. Morning session of Conference, 10 to 12:30. Subject, Problem of the Cities; (a) City Missionary Work; (b) Extension of the Work; (c) Co-operation with other Christian Bodies.

Friday afternoon—St. Mark's Church, 3 to 5 p. m. Meeting under the auspices of the Woman's Auxiliary. Subject, Woman's Work for the Church.

Friday evening, 8 p. m.—Missionary mass-meeting. Subject, The Church in the Northwest and its Relation to the Church at Large; (a) The Church's Commission; (b) The Church's Field; (c) The Church's Method.

Saturday, April 28—Trinity Church, Seattle. Holy Communion, 7:30 a. m. Morning Prayer, 9 a. m. Excursion to Tacoma, 10:45 a. m. Luncheon in Tacoma, 12:30. Trolley ride to Point Defiance Park, 2 to 4.

Saturday evening—Trinity Church, Seattle, 8 p. m. Meeting under the auspices of the Brotherhood of St. Andrew. Subject, Men's Work for the Church.

Sunday, April 29—Morning and evening services in all the churches of Seattle, Tacoma and contiguous places, with special preachers.

Afternoon, 3:30—Sunday-school mass-meeting. St. Mark's Church, Seattle; Trinity Church, Tacoma. Subject, The Children and Missions.

It is earnestly hoped the sessions of the Conference will attract many church people—both clergy and laity—not only from Seattle, but from many other places throughout the district.

For the carrying out of the plans for this important gathering the Bishop of Olympia has named the following committees:

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Music—The Rev. H. H. Gowen, and Messrs. Butler, McNamee, and Tucker.

Hall—The Rev. S. H. Morgan, and Mr. R. A. Morris.

LOS ANGELES LETTER.

The conspicuous event of the month has been of course the observance of the Decennial of the Episcopate of Bishop Johnson and of the life of the Diocese. If before that event the Bishop harbored any doubts as to the devotion of his clergy and people, such doubts must now be forever quieted.

Somewhat to the disadvantage of "the Father of his Country," whose honorable name was thrown rather into the background, the 22d of February was selected by the committee as the most convenient date upon which laymen as well as clergymen from a distance might come together. At half past ten o'clock a large congregation, including at least two thirds of the clergy of the Diocese gathered in St. Paul's Pro-Cathedral. The Bishop of California preached a very impressive sermon speaking most appreciatively of the work of the Bishop of Los Angeles and emphasizing the necessity of "vision" on the part of any one who is called upon to bear the responsibilities of the Episcopal office.

In the evening the reception given to Bishop and Mrs. Johnson in the Ebell Club House filled the large auditorium almost to overflowing. An address of congratulation was made by the Rev. A. G. L. Trew, D.D., President of the Standing Committee, and personally identified with the earlier history of the Church in Southern California, as well as the events which led to the formation of the Diocese. After Dr. Trew, Major H. T. Lee, the Chancellor of the Diocese, spoke on behalf of the laity and announced the completion of the memorial fund of $5,000, which was raised to endow a room in the Hospital of the Good Samaritan to bear the name of Bishop Johnson and its occupancy to be subject to his appointment. The Bishop then responded in a most happy way, expressing it as his one ambition to preach the Gospel of Christ rather than to elaborate organizations and Church equipment. Those who know Bishop Johnson will recognize this as the key to his Episcopal work. At the conclusion of his remarks Bishop Nichols was called forward and delighted his many friends with his strong, earnest, and graceful words. He emphasized particularly the importance of developing a coast Church spirit. The lines of interest uniting us to the East he compared to the warp of a fabric, and suggested that we need to weave threads up and down to supply the woof.

On Friday morning more than forty of the clergy of the Diocese met in response to Bishop Johnson's invitation to hear a paper on current religious conditions and to confer with him as to the cause and cure for the evident unsatisfactoriness of the same. After the conference the Bishop entertained the clergy at a most delightful luncheon in the Parish House, doubly enjoyable to those who did not have to respond to toasts.

In the afternoon the annual Pre-Lenten Sunday School mass meeting was held in the Parish Hall, at which the Bishop showed maps of the city and Diocese illustrating the growth of the Church and his plans for immediate expansion. He drilled into the brains of the children and also the elders that there were in the city when he came five parishes and missions; there are now fifteen and he is making plans to establish five more in the near future. T. C. M.

PHILIPPINE ISLANDS.

Laying of the Corner-Stone of the New Cathedral.

The formal laying of the corner-stone of the new cathedral to be erected on Calle Isaac Peral, Ermita, Manila, by the Right Rev. Dr. Brent, Missionary Bishop of the Islands, took place on the festival of the conversion of St. Paul, in the presence of thousands, including Governor-General Ide and his staff, Admiral Train and his staff, General Bliss and his staff, the Executive Secretary and representatives of all the Government departments. The order of service was of considerable length, including the recitation of the 84th, 127th and 122d Psalms, the hymns "Jesus Shall Reign," "Christ Is Our Corner-Stone," and "The Son of God Goes Forth to War," and a number of prayers and responses. The Bishop was immediately preceded by his crozier-bearer, Deacon Drury, the procession being led by the vestrymen and members of committees, following whom were the Rev. Mercer G. Johnston, the Rev. H. Swift, Chaplain U. S. A., the Rev. Hobart E. Studley, and the Rev. W. C. Clapp. The first address was delivered by the Rev. M. G. Johnston, the rector of the parish, from the text: "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." "Across the un-Christian continent of Asia," said the preacher, "on whose far eastern stoop we Americans camp at sufferance to-day, come these winged words of the great Asiatic, Paul, who as on this day, fifty-seven generations ago, in a far western Asiatic city laid at the feet of Jesus the Christ his whole magnificent manhood." After reviewing the rise and progress of the Christian faith, the discourse continued: "Truly, the wisdom of this world is foolishness with God. Truly, God taketh the worldly wise in their own craftiness. Of all the Christian centuries, the century following Voltaire's prediction of the waning power of Christ is the century which marks the greatest increase of his government and peace. And the end is not yet. The best is yet to come. We American Christians are met together here to-day, face to face with the greatest task Christianity has yet had to perform, to pledge anew in the laying of the corner-stone of this cathedral our faith in the increase of the government and peace of Jesus Christ. Surely, nobody, seeing what manner of building is to be erected here, is free to doubt that on this 25th day of January in the year of our Lord 1906, the faith in the increase of the government and peace of Jesus Christ is a living faith."

The Bishop in his address dwelt mainly on the enduring permanence of the work which they were taking part in that day. He said:

"This rare moment can come to us but once and we must be ready to receive all it can give, as it greets us with outstretched hands. Yonder great stone, in tones calm and confident, speaks to us of the permanent value and certain issue of work under the guidance and in the name of our blessed and loving Lord. Other foundation can no man lay than that is laid, which is Jesus Christ. Christianity is never an experiment, though it is always an adventure. Whatever uncertainties may haunt the path of government, whatever fate may be the portion of commerce, whatever movement may ruffle the surface of society, the Church of the Incarnate God 'constant will remain.' We have no anxieties as to the outcome of our adventure for God or the success of our labor of love. What though the slender thread that binds my life and yours to the visible order soon shall snap! Sickness, death, removal are not cause for dismay. Yea, in all these things we are more than conquerors. Other laborers of superior valor and skill will fill the vacant places and maintain the sacred cause. What if our plans miscarry or assume an unfamiliar guise? They will not, on this account, cease to be serviceable instruments in the hands of the Holy Spirit. All unfriendly forces that menace progress from without, God will control. All deficiencies, too, that lurk within, will He frustrate. Our prejudices will He thwart with the honesty of our purpose. Our divisions will He bind up with a unity born of our common devotion to Him, our frailties will He temper with the purity of our motive. . . . . Your immutable responsibility and mine, fixed long since by divine decree, deepens at this great moment. The temple made with hands is a parable and prophecy in stone. It tells us that which we are ordained to be—'steadfast, unmovable, always abounding in the work of the Lord.' It promises that our destiny shall, if we so will, be not other than that ordained. A glorious destiny, a fair promise, O man! This stone, emblem of Christ the Corner-stone of humanity, token of the solidity and permanence of the spiritual building of which we are part, symbol of the reality of our convictions, we now put in place—in loyal adherence to the 'Faith which was once for all delivered unto the saints, with yearning love toward those who have wandered from the side of Christ or have never known his name, in charity with all men.'"

In the box placed beneath the stone were an English Bible, a Bible in Tagalog, Prayer-books in English and Spanish, copies of the "Spirit of Missions" and "The Outlook," newspapers and coins, and an account on parchment recording the names of the Bishop, of "the donor of this memorial of thanksgiving and love," Mary Bryant Brandegee, of Brookline, Mass., the architect, building committee, and others. "The Manila American" congratulates the Bishop on the success attending his work in the Philippines and the unusual public indorsement at the ceremonies attending the laying of the corner-stone, adding:

"In his address the popular Bishop enunciated his well-known policy so characteristic of the man when he said, "The cessation of the old order under the stern conditions of international readjustment, was a call to Christians of other names to enter the field that they might supplement by their various visions, efforts and achievements that which had been wrought by the religous forces already at work throughout the archipelago." By these words Bishop Brent demonstrates that he is a constructionist. He is not here to tear down, but to build upon and assist in the work of completing the Christianizing of these islands by co-operating with every force at work. The Episcopal Church is here to take care of its own people and all who come to it for consolation, comfort and assistance."

CONSECRATION AT MILWAUKEE, WIS.

The consecration of the Rev. William Walter Webb to be Bishop Coadjutor of Milwaukee, which took place in All Saints' Cathedral, Milwaukee, on St. Matthias' day, was a very dignified, though simple, function. To the great gratification of all, Bishop Nicholson was sufficiently recovered from his recent serious illness to act as consecrator and, generally, as Bishop presiding, though not as celebrant. In the first of the three processions were sixty-four diocesan and visiting clergy; then came the procession of Bishops, each accompanied by his chaplain, including the Bishops of Quincy, Chicago, Fond du Lac, and Michigan City, and the Coadjutors of Springfield and Nebraska, together with the attending presbyters, the Rev. Dr. H. D. Robinson, Warden of Racine, and the Rev. W. H. McGarvey, Rector of St. Elisabeth's, Philadelphia. The Bishop of Milwaukee, in cope and mitre, attended by his chaplains and acolytes, formed the third procession. The music, the choir of Nashotah students occupying the organ gallery, was very plain, as a longer and more florid service would have increased the strain upon Bishop Nicholson. The pictorial effect of jewelled mitres and copes of gold and divers colors, embroidered stoles, scarlet hoods, chimeres and scarfs, is dwelt on at some length in the account in the local paper —even the acolytes being vested in scarlet "robes"—but probably the most noticeable feature was the distinct utterance of the preacher, Bishop Anderson of Chicago, respecting the necessity for the special training of the priesthood of our Church for preaching and teaching. In the course of a somewhat brief but powerful sermon the Bishop said:

"Brethren, the clergy of the Church do not have to explore and exploit the whole universe for the people, as though there had not been twenty centuries of Christian history, as though there never had been a revelation of God, as though the eternal Word had not become flesh and dwelt among us, as though the Way, the Truth, and the Life had never appeared amongst men, as though the truth that sets men free was still an undiscovered country. The message of the clergy has been prepared for them. Pray that they may stick to their text and not try to improve on divine wisdom. The Church has her doctrine of God. She has her doctrine of the Incarnation, of God coming in the likeness of man that the world might know what He is like and what men ought to be like. She has her doctrine of the Holy Spirit as God's quickening, transforming, regenerating agent in human life and conduct. She has her doctrine of sin, her doctrine of grace, her doctrine of redemption. In these days of shattered homes and churchless disciples and Sundayless Christians, in these days of parental neglect, in these days of divorce between religion and education, in these days when Christ's doctrine is caricatured, when novelty is more attractive than Catholicity, in these days of desecrated creeds and crumbling standards and daring exploitations, in these days of chaos and uncertainty when men are ever learning and never coming to the knowledge of the truth, in these days of civic corruption and business dishonor, in these days of sordid commercialism and gross materialism and arrogant skepticism, we need, above all other things, to have a Moses, and Hoseas and Joels and John Baptists in our pulpits to cry, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God,' lest judgment begin at the House of God. We accuse Protestants of having thrust the pulpit into too prominent a place. That is not its fault; it is its virtue. Its fault is that it has taken away the altar, the terminus to which the pulpit should guide the children of God. The attempt to erect altars in this missionary land of ours without putting the pulpit to its best use as a means to that end, will in the long run furnish us with untaught and unconverted congregations, with few children to baptize and confirm, with few communicants to feed, and with few penitents to absolve. The human voice has not lost its persuasiveness, the pulpit has not lost its power, the office has not been abrogated. May God give to this Church some Chrysostoms and some Liddons, and may all her priests be prophets of the Lord! Let us in these days magnify the office of the prophet. Let us aim at a ministry which in all its orders will be more and more efficient. We, the Bishops, have a right to demand this. You, the laity, have a right to demand it and a duty to supply it. Above all others, the parish priests have a right to demand the best equipment that the Church can give. Let us put over our theological seminaries these two words—'consecration and efficiency.'"

A touching incident was the use by Bishop Webb during his consecration of the Prayer-book given him when an infant, at his baptism, by his grandfather, the Rev. Benjamin Dorr, then rector of Christ Church, Philadelphia, who baptized him forty-eight years ago. Among a number of valuable gifts were a Communion service in silver from the Standing Committee of the Diocese of Milwaukee, a set of three mitres, one of them heavily jewelled with precious stones, from "The Companions of the Most Holy Saviour" of Philadelphia, a purple cassock and biretta from St. Elisabeth's Church, Philadelphia, and the episcopal ring with amethyst setting from the Church of the Evangelists in the same city.

VACATION CONFERENCE.

The Vacation Conference of 1906 will meet at Northampton, Mass., instead of at Richfield, N. Y. The selection applies to this year only, the Seabury Society of New York, through their advisory committee not wishing at present to fix the conferences in any one place. The invitation to Northampton comes from the Bishop of the Diocese, the rector and vestry of St. John's, and six or eight rectors of parishes in nearby cities. President Seelye of Smith College, Northampton, offers the free use of Assembly Hall, seating 1,400 and having a fine organ, as well as two smaller halls. There are also ample dormitories. No more distinct plans will be made until funds are in hand for the necessary expenses. The value of these summer conferences has been sufficiently proved to warrant the recommendation of the committee that they be held annually in July or August. Among other matters under consideration by the Seabury society are the publication of the Fraternity of Prayer Handbook, the development of the School for Training Lay Workers, which has already five pupils and two instructors, the publication of a newspaper as often as there is matter for it, and the holding, with the Bishop's approval, of a Men's Missionary Council in New York next fall.

The Rev. Frank Sutton, Vicar of the historic village of Pevensey, on the shores of the English channel, tells (in the correspondence columns of the "Church Times") a story of a young lady of a somewhat inquisitive frame of mind whom a bishop was taking in to dinner. "Is it true, my lord," she said, "you are Bishop and Archdeacon as well?" "Quite true," replied his lordship. "Oh," she rejoined, "don't they call that 'pleurisy?'"

ANNUNCIATION.

Flowers grew in Mary's garden,
Sweet and pure and fragrant-scented;
Roses, red and white and yellow,
Poppies fraught with sleep and healing,
Spikenard and purple violets,
And along beneath the hedges
Rows of lilies, countless numbers,
But the lilies never bloomed.

Slender, like a tall white lily,
Sweetest flower in all the garden,
Mary wandered, dreaming, hoping,
Mary, the young bride of Joseph.
Mary, fairest of the virgins;
Dreaming of her happy future,
Joyful with the thought of wifehood,
With the work of the home-building,
With the hopes they shared together,
Faintly whispered, holy secrets,
Yet the greatest was to come.

In her garden Mary lingered,
In the silence of the morning;
O'er the east the glow of sunrise,
Quivering, flushing, paling, deepening,
Till it grew to daylight splendor.
Down the quiet paths went Mary,
Pausing to caress a blossom,
Or to listen to the birdsongs,
Or to breathe the joy of springtime.

Suddenly, upon the pathway,
At her feet dropped a white lily;
Where or whence it came, she knew not,
But a great fear overtook her,
And she knelt before the blossom,
As before a holy altar.
Through the silence of the morning
Came the chant of angel voices,
Thrilling, swelling, then receding,
Dying in a hush of rapture.

Unto Mary spoke an angel,
"Blessed thou among all women!"
Wondering, fearful, kept she silent,
But again the angel whispered,
"Blessed thou among all women!
For to thee there shall be given
Motherhood, a holy crown!
Thou shalt bear a child, tho' virgin,
By the Holy Ghost conceived,
By the Highest Power created,
Who shall come to save all people,
And whose reign shall last forever,
Jesus, Savior, Son of God!"

All along the garden borders,
All along among the hedges,
White annunciation lilies,
Nodding in the morning sunshine,
Filling all the air with perfume,
Bending o'er the kneeling maiden,
Sprang at once to perfect flower,
When the miracle was wrought.

—Ina M. Ufford.

EXTRACTS FROM THE CONVENTION ADDRESS OF THE BISHOP OF CALIFORNIA.

Church Science for the Sick.

Signs of the times are always illuminative of the force or failure of this kind of influence in the world. And among many things with which the outlook upon contemporary religious life impresses us, there are two which seem to me especially significant. The first is the attractiveness of what is called "Christian Science" to so many that have been under the nurture of our Church and have taken her vows. The fact, not a treatise upon the subject, is all that I have in mind now, and the fact here only as germane to a failure to lead. Just in so far as something else diverts our people, just in so far we fail to lead them, and that is a matter for some careful reflection and for concern on our part. And just there we find a good illustration of what spiritual leadership is, and what it is not.

In an exceedingly suggestive article on "The Science of Pastoral Theology" in the "Church Quarterly Review," the failure of that branch of training to keep pace both in subject-matter and method with other sciences, and even with other strictly ecclesiastical lines of study is exposed. And while noting the prospect of better things in some phases of Pastoral Theology, like Mr. Charles Booth's analysis of the religious influences of London, and Mr. Mudie Smith's painstaking Church census, the writer shows how much is still to be desired before the average modern clerygymen will "be in a position to apply the scientific methods of Pastoral Theology to their work." The bearing of all this upon retaining the influence of the Church in a direction in which it has certainly suffered loss; that is, in its dealing with "the sick," whether with bodily or mental maladies is, that pastoral specializing in this matter must be more of a concern of the Church. In a word, sick-visiting and counselling and constancy and intelligence in ministration to the invalid and the depressed, must be made a far more potent agency than it is, if we are skilfully to shepherd the flock. It is not enough simply to avoid being neglectful or perfunctory, not enough to have an occasional call or prayer, not enough to conform to a certain routine faithfulness in the matter. But there must be the study of types and individuals, the interpreting into action the belief in the efficacy of the personal and public prayer of faith, the diagnosis of the individual case, the deft and expert use of apposite texts, and reading, the watchful relief applied through stages of the malady, like that of the physician with his professional skill. In fact, a Church Science must in this respect forestall any other claim of religious "science." If this seems, under existing conditions, something like an impossible counsel of perfection, I can only suggest either that some of the conditions must be changed to make this possible, and our clergy have time for such ideals, or we shall fall below, not merely our ordination visions, but our ordination vows, and the real guidance of our sick will continue to slip from us. There has hardly been a time when the office for the Visitation of the Sick, in its genius, if not in its use, needed more conscientious attention.

If the noble science of therapeutics may find progress in the appropriation for itself of hints of psychological healing, the Church may certainly magnify her office in the sick-room, and the clergy may aspire to become greater specialists in their own spiritual sphere of opportunity. It is a hopeful sign that some are already beginning to be keenly appreciative of this. It is only recently that there has come to my knowledge the wont of a faithful missionary priest who is of this number. Versed thoroughly and intelligently in all the literature of Christian Science, he is especially expert as to its defects, and only the more impressed with the stimulus and counter-irritant there is in it to revive and make normal old agencies of the Church, the disuse, or half-use of which has simply left the way open for this new movement, as the apathy of the Church in the eighteenth century was chastened and corrected by an outside movement. It sends him to plead for his sick folk in prolonged private prayer before the altar as well as in the public prayers, and in absorbing and studied ministrations to them in their sick-rooms, "as need shall require and occasion shall be given." It may safely be conjectured that the late Rev. Dr. Houghton of the Church of the Transfiguration, New York, with his singular devotion to his sick, had little occasion ever to be anxious about his people's wandering elsewhere for consolation and help. And is not that kind of pastoral service, after all, the best and most timely contribution that the Church and her clergy can make to the retention and gain of spiritual leadership in this whole matter?

Conscience Money.

And can Christianity afford to ignore, or to give an uncertain sound, in another matter that is so notorious as to be almost hackneyed? No sound, or a vague sound, just now means that she has not the leadership for which the age looks in teaching the sacredness of fiduciary relations in the business world and in righteousness between man and man. It is not hers to be an authority for all passing economies. "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." But is it not hers to exploit principle and to practice probity in all these matters? And here again we do not seem to be without some very simple and direct ways of getting at fundamentals and standing for better things. Every one who tries to act upon the New Testament view of property, that it is all intrusted to us as stewards—whether we have much or little—shows in the very best and truly constructive way the way to the right use of property in all its relations. One who feels he holds all he has from God will be likely to hold it fairly all around for his fellow-men. God will be his auditor above all human balance-sheets. He will be even more sensitive about robbing God, in the trust he has for himself of his worldly things, than he is about robbing widows and orphans in any trust he manages for others. The high conviction that all he has is conscience-money before God will be the best safe-guard against any handling of property to lead to hauntings of conscience-money he ought to return to others. This is stiff doctrine. But sooner or later the Church and Christianity must place themselves frankly and squarely upon it if they are to be a real Mentor at all to modern property problems and policies. There is far louder call now for religion to co-ordinate itself with business in all its phases than there ever was for it to co-ordinate itself with science. Science is somewhat academic to the masses. Business touches everybody's daily bread. To comparatively few pulpits do the people look for oracles on science. To every pulpit the people have a right to look for precepts and principles of righteousness in the shop and in the mart. Our Church people do not largely have to put themselves on record about science. By acts, if not by words, there is scarcely any one that can escape going on record on matters of common honesty.

What then are we to do? Simply to interpret into our action the New Testament sense of property; to accustom ourselves to the idea that all we have, whether the daily wage or the colossal capital, is a trust fund put into our hands for a few years, for us to administer under a sacred obligation to use it as if every dollar were an accountable dollar for the audit of conscience and God. That makes it in the Christian sense, conscience-money. That alone could convert frenzied into sane finance. That is, unless I mistake, a proper sphere in which the Church is entitled to speak, and to speak loudly. There is the hiding of her spiritual leadership for current crises of honor in the business world. And if the clergy do not bring this leadership out of its hiding-place, who will? No one of us, least of all your speaker, will claim that he is fully up to his ideals in this respect. As I know the Diocese I believe the ideals are high. Moreover, out of even meager salaries exists proportionate giving, which, if it were known, as it never will be, would exhibit almost heroic adherence to this stewardship ideal. But if in the length and breadth of our whole Church there could be a sort of clerical crusade with one consent, to make the salary items of our Church finance respond to this ideal, would not just that alone make a very different showing in the missionary items? Would not the clerical self-proportionment in itself vitalize, as well as actually swell the coffers of the apportionment? Would it not tell materially in its example upon all our funds and all our apportionments and offerings, upon diocesan apportionment and apportionment for Domestic and Foreign Missions, upon the especial "Missionary Thank Offering" the American Church is to make in 1907, in celebration of the three hundredth anniversary of the founding of Jamestown, for which we are planning to make earnest effort in the Diocese next year? Is it not probable that, with such leadership, the laity would follow, and we should do as well, at least, as the other Christian bodies around us, and perhaps as well in the respect of giving as the Mormons!

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

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Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

February 19.—P. M., meeting of Directors of Corporation of Diocese.

22.—A. M., in St. Paul's Pro-Cathedral, Los Angeles, preached at service commemorating the tenth anniversary of the consecration of the Bishop of Los Angeles.—Evening, made an address at reception given to Bishop and Mrs. Johnson.

24.—P. M., in San Francisco, made an address at luncheon of Colonial Dames.

25.—Quinquagesima, A. M., catechized Sunday-school of St. Barnabas, Kern City; catechized Sunday-school, St. Paul's, Bakersfield; in St. Paul's, Bakersfield, preached.—P. M., in St. John's, Rosedale, preached.—Evening, in St. Barnabas, Kern City, confirmed two and addressed them.

26.—P. M., in San Francisco, confirmed a sick person presented from the Cathedral Mission.—With due canonical process, received the Rev. George Ranald Edward MacDonald from the Diocese of Fredericton.

27.—P. M., annual meeting of Armitage Orphanage.

28.—Ash Wednesday, conducted "Quiet Day" for Trinity Parish, Oakland, celebrating the Holy Communion and making four addresses.

March 2.—P. M., in Grace Church, San Francisco, baptized an adult.—Evening, took part in united service at Trinity, San Francisco.

4.—I Sunday in Lent, A. M., in St. Luke's, Los Gatos, catechized Sunday-school; celebrated the Holy Communion; confirmed ten with sermon and address.—Evening, in St. James', San Francisco, benediction of wall tablets and communion vessels, and confirmation of eight with sermon and address.

6.—A. M., at Iona Churchyard, assisted by the Rev. B. M. Weeden, consecrated mausoleum for the family of the late Sydney M. Smith.—Evening, in San Francisco, married Mr. Norbert Cyrille Babin and Miss Elsie Inez Preston.

7.—Ember Day, A. M., in Trinity Church, San Francisco, celebrated the Holy Communion and ordained the Rev. Britton Day Weigle to the priesthood, the Rev. L. C. Sanford being the preacher and the Rev. E. L. Parsons presenting the candidate.—P. M., meeting of directors of St. Luke's Hospital.

11.—II Sunday in Lent, A. M., at St. Stephen's, San Francisco, addressed Sunday-school and confirmed fourteen with sermon and address.—Evening, at Crocker Old People's Home, confirmed a sick person from St. Paul's, San Francisco; in St. Paul's, San Francisco, confirmed sixteen with sermon and address.

WILLIAM F. NICHOLS.

PERSONALS.

A son was born to Bishop and Mrs. Moreland at the Episcopal Residence in Sacramento, March 5. Edward Philip is the newcomer's name.

The Lay Reader in charge of St. James' Church, Paso Robles, Mr. B. R. Cocks, has largely with his own hands built a little parsonage in which he and his wife are comfortably housed.

A very neat post card has been issued, with a picture of the Prayer-book Cross in Golden Gate Park. Copies can be obtained on application to the Rev. Clifton Macon, 521 Twenty-ninth street, Oakland, Calif.

The address of the Rev. Cecil Marrack, Rector of St. Stephen's Church, San Francisco, is 864 Fulton Street. Telephone Park 306.

The Rev. Charles L. Miel has resigned the Rectorship of St. Paul's Church, Sacramento.

The Rev. J. F. Trivett, Superintendent and Chaplain of St. Luke's Hospital, San Francisco, has accepted a unanimous call to the Rectorship of the Church of the Advent, Oakland, and will begin his work there as soon as arrangements can be made to fill his place at the hospital.

The United Service in San Francisco on March 16th will be held in St. John's Church, on March 23d in St. Stephen's Church, and on March 30th in St. Luke's Church. The preacher at all these services will be Dean Hodges of Cambridge, Mass.

ORDINATION AT TRINITY CHURCH, SAN FRANCISCO.

The Rev. Britton Day Weigle, Curate of Trinity Church, was advanced to the priesthood in the parish church on Ember Wednesday, March 7, by the Bishop of California. Morning Prayer was said at 10 a. m. by the Rev. Dr. McClure, the Rev. F. U. Bugbee, and the Rev. W. R. H. Hodgkin. The ordination proper began at 11 a. m. The Bishop was the Celebrant, the Rev. D. O. Kelley, Gospeller, the Rev. Professor J. O. Lincoln, Epistoler, and the Rev.

WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

The average salary of a clergyman of the Church is about $600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on $300 and $400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

Among the clergy of fifty and upward there are distressing instances of poverty. Old clergymen tramping the country as book agents, picture sellers, canvassers, insurance agents.

An active ministry, many of whom are struggling to make ends meet, and a cast-out and starving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

BUT THERE IS A WAY OUT.

The Church in its official capacity has provided by profoundly wise legislation, in its General Canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.

If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the General Work of the National Fund. Do not confuse this official society with any other.

Send for "A Plea for a Square Deal."

THE GENERAL CLERGY RELIEF FUND,

The Church House, Twelfth and Walnut Sts. Philadelphia

Rev. ALFRED J. P. MCCLURE, Assistant Treasurer and Financial Agent.

N. B. W. Gallwey assisted in the Distribution of the Elements. The sermon was by the Rev. L. C. Sanford, the text being Rev. 1, 19. The candidate was presented by the Rev. Edw. L. Parsons, Rector of St. Mark's Church, Berkeley. Other clergy present, in addition to those named, assisted in the Laying-on-of-Hands. Mr. Weigle will continue as Curate of Trinity Church, with especial charge of the new Mission of Trinity Parish in the western part of the city, south of Golden Gate Park.

NOONDAY MEETINGS FOR WOMEN.

The Central Committee on Noonday Meetings for Women had a session at the Occidental Hotel on Saturday, March 3, at 10:30 a. m. The heavy rain probably reduced the attendance somewhat, but did not dampen enthusiasm. Mrs. Theodore E. Smith reported that the same room in the Masonic Temple, corner Post and Montgomery Streets, was at our disposal. Various committees were appointed to make arrangements, invite speakers, secure hymnals, provide organists and singers to lead, organize reception committees, and all the various details, which it is hoped will insure success. The last two weeks of Lent have been decided upon, and our own Bishop gives his hearty approval and assistance. It now rests with all to see that the bread-winning women and girls are sought out and made welcome.

THE EPISCOPAL RESIDENCE.

The House of Churchwomen unanimously resolved to make an effort to raise $5,000 by the first of March to furnish the Episcopal Residence. Each delegation was appointed a committee to receive contributions in their different parishes, and to forward the same to Miss Jennie Hill, 2219 Ellsworth Street, Berkeley, Treasurer of the Central Committee, which is composed of the following ladies: Mrs. George H. Kellogg, Mrs. Henry T. Scott, Mrs. William Mintzer, Mrs. J. E. McElrath, Mrs. Thomas Morrin, Miss Carrie Gwin, Miss Jennie Hill, Mrs. Grant Boyd, and Mrs. Gaillard Stoney.

The Episcopal Residence is on Webster Street, near Pacific Avenue, and is now nearing completion. It is to be the property of the Diocese. Each member of the Church is given an opportunity at this time to contribute something, however small the amount, towards the furnishing fund. The first of March has passed; the House is rapidly nearing completion; the $5,000 is not as nearly complete as we could wish. Therefore it is especially urged that all who wish to give to this fund should do so at the earliest possible moment.

SEAMEN'S INSTITUTE, SAN FRANCISCO.

The "big room" upstairs in the Steuart-Street Institute is one rich in happy memories, for here has been fought many a keenly-contested football match, many a still more vigorous tea-fight, while here also many a splendid concert has been given to our seamen by kindly friends from "up town." May we ask whether there are not a still greater number of musically gifted friends who could give us a concert on Wednesday evening? It is a big business to arrange fifty-two concerts every year, and we feel assured that our need of help in this direction has only to be made known and it will be immediately met.

But on Saturday night, the 10th ult., sailors and staff gathered upstairs with mixed feelings, for they met to bid farewell to the Rev. S. H. W. Digby, who returned home on the following Tuesday, after two and one half years' earnest effort for the betterment of the lot of the sailor ashore. A cordial welcome was then extended to the Rev. Frank Stone, who had arrived in the city that day. We are sure that the departing chaplain carries with him the prayers of many friends here, and that the new chaplain also will be strengthened by the intercessions of those who have hitherto had the welfare of seamen so much at heart.

Considerable alterations have been made in the arrangement of the Institute, and a good deal of painting and renovating has been done. We are in great need, however, of bright pictures, comfortable chairs, sofas, etc. Furniture that may not be quite good enough for home use will do admirably for us when furbished up a little.

DIOCESAN NEWS.

Palo Alto.—All Saints' Church.—Rev. D. M. Brookman, Rector.—Mr. Colin I. Spangler, a student at the University and a candidate for Holy Orders, has been appointed by the Rector as assistant superintendent of the Sunday-school. Mr. Spangler will assist largely in the general management of the school, and particularly in calling on sick and absent children and in conferring with parents in regard to their children's attendance and progress at school. The Rector requests that Mr. Spangler be treated as his personal representative in relation to Sunday-school matters.

San Francisco.—St. Luke's Church.—Rev. B. M. Weeden, Rector.—The Right Rev. the Bishop of Los Angeles will preach in this church on the last Sunday morning in March.

Members of this congregation are requested to contribute books and periodicals to St. Luke's Periodical Club during Lent. Another box, larger, we hope, than the last, is to be sent to Alaska. Good reading matter will perform a real work of mercy and relief if sent to Alaska at this time. The loneliness and barrenness of the miner's life in Alaska can hardly be imagined by us who live in the midst of a busy and thriving community. "Something to read" is almost as urgently needed as something to eat, or something to wear, and is nearly as difficult to procure. All good periodicals will be valuable and acceptable. But books are especially desired. Contributions may be sent to St. Luke's Church at any time during Lent.

The Rector has sent to Bishop Rowe of Alaska a check for thirty dollars to help the Bishop meet an unexpected emergency and oppor-

(Continued on Page 10.)

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

ST. STEPHEN'S, Fulton St., near Fillmore.
Rev. Cecil Marrack, Rector, 1334 Fulton St.
Mr. Alfred C. Skaife, Lay Reader.
SERVICES.
Sundays, Holy Communion at 8 a. m. (except first Sunday).
" Sunday-school at 9:30 a. m.
" Morning Prayer at 11 a. m.
" Evening Prayer at 8 p. m.
Fridays, Litany at 11 a. m.
Holy Communion, first Sunday and Holy Days at 11 a. m.
Monthly Praise Service, first Sunday at 8 p. m.

New York Bible and Common Prayer Book Society.

Applications for Bibles and the Book of Common Prayer should be addressed to the Society, Church Missions House, 285 Fourth Avenue, New York City.
Contributions should be sent to the Treasurer, John McL. Nash, 63 Wall Street, New York City.

R. M. Pott, Agent. E. S. Gorham, Secretary.

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MISSIONARY COMMENT

MISSIONARY PROGRESS IN CHINA.

Despite the alarms which come from China about the anti-foreign or anti-American feeling among the natives there, the work of many of the missions is being steadily and faithfully pushed forward. One of the most effective of these missions is St. James' Hospital in Gankin. In one recent month the number of cases cared for in the dispensary exceeded 1,100. During the past year Dr. MacWillie has performed 348 operations under anæsthetics and more than 300 minor operations. At times the hospital has been so crowded that the quarters for twenty patients have been obliged to accommodate forty. One of the interesting features of the work is its steady progress toward self-support. Last year the running expenses, aside from the stipend of the missionary physician, were more than covered by the receipts, although in most cases the charges are exceedingly modest, sometimes not running more than a cent or two, and rarely running above five cents. The country about Gankin, with its population of 5,000,000 people, for whom there are no other hospital facilities than those provided by the twenty beds at St. James', offers abundant opportunity for itinerating work. On a recent journey to an out-station, sixty miles away, Dr. MacWillie was kept busy all night at the native inns. The patients literally came in crowds asking for relief.

WORK IN THE PHILIPPINES.

In the Philippine Islands, Bishop Brent is building the work of the Church along broad lines, doing thereby what the most effective parishes in our large cities are doing, developing an institutional church. They try to make the Church minister to all needs, and not merely an organization to conduct worship. There are in Manila about 400 young Americans holding clerkships and similar positions in the civil service. As one who knows the situation from personal experience puts it, "these young fellows in Manila are really rendering an important patriotic service. They come in close touch with the native life, and from them, even more than from the high officials, the 'man in the street' will gather his impression of American character and of what the United States can do for the islands. It is but fair to give these young men such opportunities for pleasant intercourse and wholesome amusement as will enable them, amidst all the temptations of Oriental life, to maintain the high standards of personal and national duty with which they left home." The Columbia Club, which has just been organized, represents Bishop Brent's endeavor to meet this need. As its immediate purpose is to further a healthful and helpful social life, its motive and methods are inevitably religious. The club has its quarters in the commodious parish house, the gift to the Philippine Mission of Mr. and Mrs. George C. Thomas. The club rooms were largely furnished by students in American universities.

MISSION STUDY AT YALE.

The theory and practice of missions are to be scientifically and systematically studied and taught at Yale University hereafter, as a professorship in that department has been established. The terms of the foundation are such that the professor shall be permitted to spend one third of his time in mission lands. Such a department will do much, directly and indirectly, to impress college men with the importance of the subject generally. The first occupant of the new chair is the Rev. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for Foreign Missions. Mr. Beach was formerly a missionary in China, and in addition to his other duties will lecture upon the Chinese religions and give instruction in the Chinese language.

The comment in the last issue of THE PACIFIC CHURCHMAN relative to our apportionment for church extension may be illustrated by the following letter from the city missionary of St. Louis to the Corresponding Secretary of the Board of Missions, which we quote from the *Spirit of Missions:*

"I am enclosing a check for $5 for foreign missions which has a rather unusual history, and one which may interest you. When we met in Denver during the convention there, I asked you to send me some missionary literature for distribution among the city institutions here. I received a nice bundle from you and distributed it especially among the old ladies at the poorhouse. The result was that they became interested in the subject, and desired to do something. At my suggestion, they began making numerous articles, such as crocheting slippers, making aprons and handkerchiefs, and two of them made a quilt. The sale of these articles to date amounts to the enclosed check, which the old ladies desire to be used as stated."

Surely if the inmates of a poorhouse can raise an unasked "apportionment," there is no parish or mission in California which can find any just ground for failure to raise all that the Church may ask.

DIOCESAN NEWS.

(Continued from Page 9.)

tunity in his missionary work. Fifty dollars for the same purpose was sent in Advent. This sum was provided by the Church League. The Rector is glad to acknowledge contributions at this time to enable him to pay the remainder of the pledge that he made to Bishop Rowe in October. An entire congregation with its minister, having its own church property in the important town of Wrangle, Alaska, was received by the Bishop into the communion of the Church at its own earnest request. To help meet the expense of ministering to this congregation the Rector promised seventy-five dollars or more to Bishop Rowe.

San Francisco.—St. Stephen's Church.—Rev. Cecil Marrack, Rector.—Following are the special preachers at the Wednesday evening services during Lent: March 7, Rev. M. D. Wilson; March 14, Archdeacon Emery; March 21, Rev. J. F. Trivett; March 28, Rev. J. P. Turner; April 4, Rev. Fred. W. Clampett, D.D.; April 11, Rev. W. M. Bours.

The Rector has set forth the following Prayer, with the request that it be constantly used during Lent:

"O Lord God, mercifully hear our supplications, and grant unto this Parish all things that are needful for its spiritual welfare. Endue the Rector with holiness and wisdom. Unite us all in love of Thee, and in zeal for Thy work. Take from us all our lukewarmness and half-heartedness. Give us the spirit of prayer, without which we cannot serve Thee truly. Make us forward and self-denying in good works. Build us up more and more, O Lord, in faith and love and unity and holiness, for the sake of Jesus Christ, our only Lord and Saviour. Amen."

A special parish meeting was held on the evening of March 6, at 8 p. m., in the Guild Hall, for the purpose of forming a central organization to include all the societies of the parish. Monthly meetings will be held for the presentation and discussion of reports from each chapter of the Central Guild. At these meetings the Rector will act as chairman, the Senior Warden as vice-chairman and the Clerk of the Vestry as secretary.

San Francisco. — Trinity Mission. — Rev. Britton Weigle, Superintendent.— Corner of Twelfth Avenue and I Street.

The annual meeting of the members of the Mission was held January 15. The officers for the ensuing year were elected. They are: Warden, Mr. P. J. Cole; Treasurer, Mr. J. E. Theriot; Clerk, Mr. Will Loveland.

In addition to the election of officers, a summary of the year's work of the Mission was presented, and the needs of the Mission discussed.

The needs of the Mission are twofold: First, the strengthening of the devotional spirit of the Church membership, making each member realize his responsibility of strengthening and his opportunity to strengthen the Church by his devoted service. To meet this need Bible study meetings have been started, and it is hoped that the close personal contact of the members of the Mission in their devotional study of the Bible and the Liturgy of the Church will add spiritual strength to the Mission.

The other need is for a Chapel and a Guild Hall. The dignity, beauty and solemnity of the Church Ritual do not harmonize with the surroundings of a place that was built to accommodate the grocery business; and there are many who prefer going to some church in the city rather than attend the services which are now held in a vacant store.

The enrollment of the Sunday-school has increased fifty per cent during the last six months, and there is need of teachers who can give adequate time to the work in the Sunday-school.

San Jose.—Trinity Church.—Rev. J. W. Gresham, Rector.—The generous response of the congregation to the Rector's appeal several Sundays ago has resulted in the complete liquidation of our Parish debt. For many years—we are ashamed to admit how many—the Parish has staggered under this burden, and in consequence its energies have been crippled, and many of its best purposes defeated. Now we are absolutely untrammeled, and when the outstanding pledges shall have been redeemed our condition will be one of exceptional stability. Freedom from debt is henceforth to be the settled policy of Trinity Parish. In order, however, to make this our rule every member of the congregation and every attendant upon the services should either make a weekly systematic offering or secure a sitting in the Church, except in those instances where circumstances make it impossible. The Church exists for spiritual ends, yet, like Jacob's ladder which touched the skies, it rests upon the earth for material support.

The foregoing is taken from a recent issue of the Trinity Message, and we gladly add our hearty congratulations.

San Rafael.—St. Paul's Church.—Rev. Ernest Bradley, Rector.—A good deal of interest is being centered in the Sunday-school. A member of the vestry has presented individual tables to each class, a portable altar is being made, a brass cross has been ordered, new courses of instruction have been introduced and a general air of success is noticed in all departments. The adult Bible class meets on Fridays at 3:30. All are invited. The course on the Making of the Bible is proving very interesting. The Rector has taken charge of the senior Bible class in the Sunday-school.

A Benediction service was held during the regular service on Sunday morning, January 28th, for the new window, which has been placed in the Church by Mr. and Mrs. J. F. Boyd, in memory of their sons, Seth Cook Boyd and John Franklin Boyd. "Blessed are the dead who die in the Lord."

The Rev. D. Charles Gardner, Chaplain of Stanford University, preached on Sunday morning, February 11th. The service was in the interest of the Church Divinity School.

During Lent a Bible-study class will be conducted in the Guild Hall on Tuesday evenings for young men. All who consider themselves young invited.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary — Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

The Quiet Day.—On Wednesday, March 28, in St. Stephen's Church, San Francisco, the Bishop will conduct a Quiet Day for Women, to which all women and girls are cordially invited.

Order of Services.—Topic of addresses, the article of the Creed, "Jesus Christ, His only Son, our Lord." 9:30 a. m., Morning Prayer. Address, "Jesus."——Noon to 2 p. m., intermission.——2 p. m., Litany and Intercession. Address, "His Only Son."——3 p. m., Evening Prayer. Address, "Our Lord." ——4 p. m., Benediction. After each address there will be space for meditation. Those attending are counselled to bring with them their accustomed books of devotion.——Requests for special intercessions to be offered during the Litany service should be written out and dropped in the box at the door. Leaflets with this "Order of Services" will be sent to the several parishes around the bay and may be had of the secretary.

Invite your friends to come.

Diocesan Meeting.—Monday, April 2, 2:30 p. m., in Sunday-school room of St. Luke's Church, San Francisco.

March Diocesan Meeting.

A warm welcome greeted the Auxiliary at its March meeting in the Sunday-school room of All Saints' Church, the president of the Guild giving a formal welcome. Nine branches were represented, and the attendance from All Saints' was numerous. Business concluded, Archdeacon Emery made an interesting and stirring address on the Alaska Mission, punctuating his survey of the work by many inspiring stories of the devotion of the workers, and, by the way, revealing the spirit of the Auxiliary, which makes for industry in the support of Missions and for inspiration in the local work. Mr. Hoare's fine letter telling of the Mission at Eagle and of its last Christmas tree, was a stimulus to larger giving through the Alaska boxes now preparing.——Lenten Missionary Study Classes were recommended, especially the Alaska course, and following this as a suggestion, the offering was taken for the Church Missions Publishing Company, whose "Six Lessons on Alaska" have proved so excellent.——The bright welcome of the opening found grateful conclusion in coffee and tea at the close of the meeting.

Marin County Meeting.

The Marin branches of the Woman's Auxiliary held their quarterly meeting at Sausalito on Thursday afternoon, March 1. The Rector of Christ Church, Rev. Mr. Maxwell, being unavoidably absent, the meeting was opened by Rev. D. M. Brookman, Rector of All Saints', Palo Alto, who also gave the address. His subject was "The Missionary Spirit," also the apportionment, diocesan and general. His remarks were listened to with great attention, and he spoke of the many and various ways in which women could influence men to aid and uphold missionary work at home and abroad.

Miss Dorsey followed, and sketched the work of a Deaconness in a city and of hers particularly in the Diocese. Owing to her health she is about to leave for another district. She spoke of her plans in the new work and of the need, aye, urgent need, for assistants in this field of labor.

Mrs. Lawver read selections from a letter received from O. O. M., which delighted the audience, as it gave an insight into the life this brave and much-loved missionary was leading. Mrs. H. C. Campbell (president) took the chair. Among the visitors were Mrs. James Newlands, Mrs. A. M. Lawver and Mrs. Mardon D. Wilson, who by their enthusiasm greatly encouraged the various branches.

The collection taken was voted to be sent to O. O. M. About thirty members of the Auxiliary were present, besides many visitors. After the business portion of the meeting was concluded, an elegant tea was partaken of, and the different branches held social intercourse relative to the work being done in each parish.

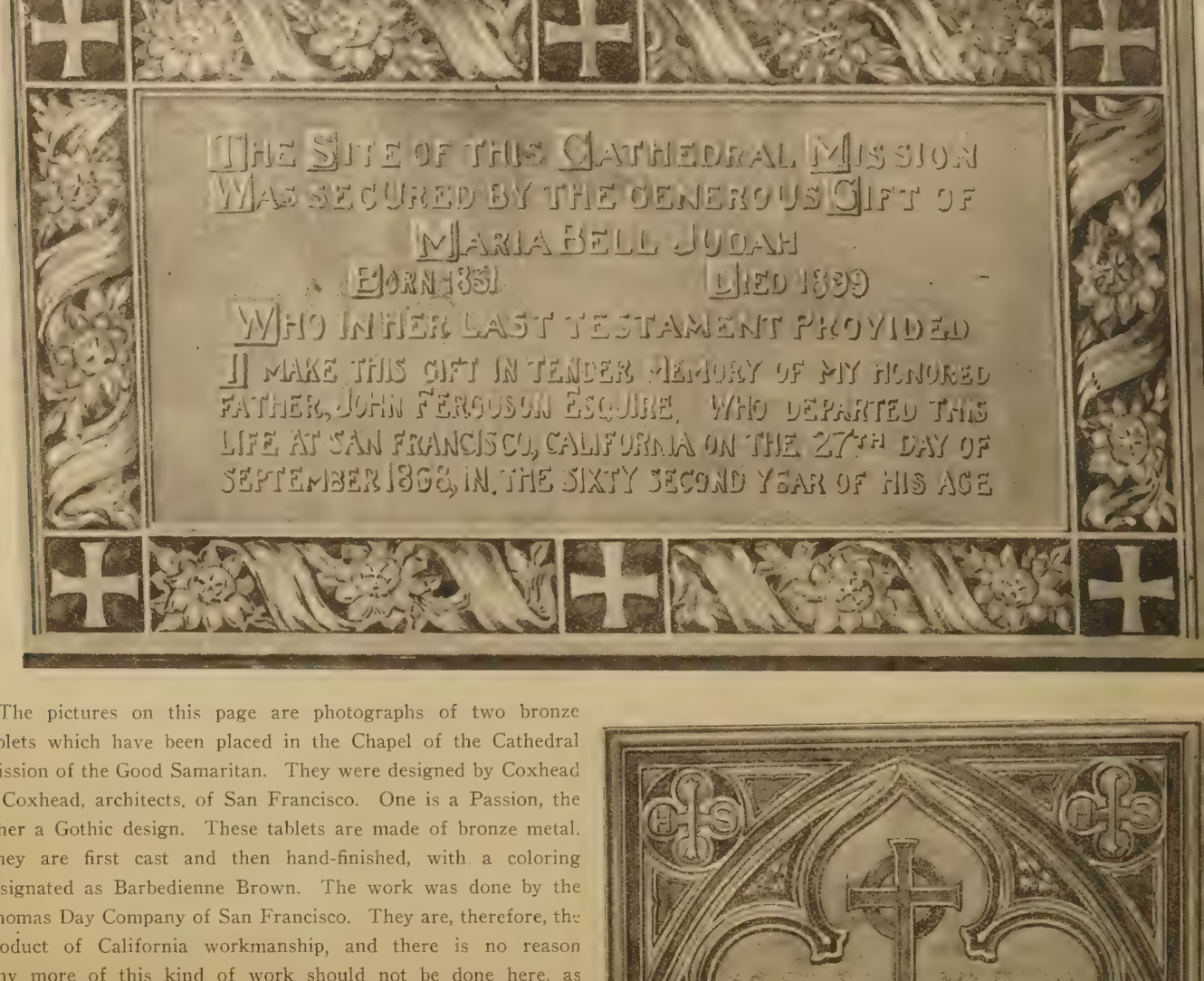
MARY L. BURREY, Secretary.

LITERARY NOTE.

In preparation for the Lenten season, there have been recently published by Thomas Whittaker several volumes by the Rev. Dr. Mortimer of Philadelphia, including **Life and Its Problems,** a series of sermons for Lent; **The Church and the Good Samaritan,** by the Rev. Frank N. Westcott, author of **Catholic Principles;** a new volume of sermons by the Rev. William R. Huntington, Rector of Grace Church, New York, and several special works adapted for use at services on Good Friday.

Thomas Whittaker has just published a unique and interesting brochure written by Thomas Frew Wilson, A. M., member of the Bar of the Supreme Court of the United States, entitled "The Trial of Jesus of Nazareth: From an Historical and Legal Standpoint." The treatise is largely based on data supplied by secular as well as Biblical sources.

MEMORIAL TABLETS.

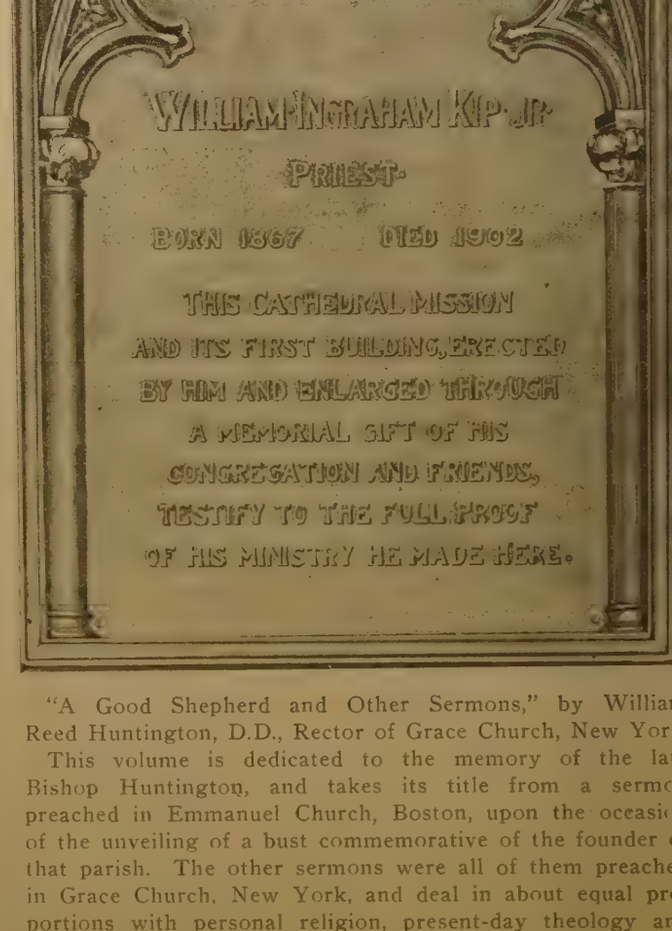

THE SITE OF THIS CATHEDRAL MISSION
WAS SECURED BY THE GENEROUS GIFT OF
MARIA BELL JUDAH
BORN 1831 DIED 1899
WHO IN HER LAST TESTAMENT PROVIDED
I MAKE THIS GIFT IN TENDER MEMORY OF MY HONORED
FATHER, JOHN FERGUSON ESQUIRE, WHO DEPARTED THIS
LIFE AT SAN FRANCISCO, CALIFORNIA ON THE 27TH DAY OF
SEPTEMBER 1868, IN THE SIXTY SECOND YEAR OF HIS AGE

The pictures on this page are photographs of two bronze tablets which have been placed in the Chapel of the Cathedral Mission of the Good Samaritan. They were designed by Coxhead & Coxhead, architects, of San Francisco. One is a Passion, the other a Gothic design. These tablets are made of bronze metal. They are first cast and then hand-finished, with a coloring designated as Barbedienne Brown. The work was done by the Thomas Day Company of San Francisco. They are, therefore, the product of California workmanship, and there is no reason why more of this kind of work should not be done here, as there are some excellent designers, bronze moulders and finishers in San Francisco.

The first tablet, to the memory of the late John Ferguson, marks the gift of Mrs. Maria B. Judah to the Church, which enabled the Mission to secure the site on which it now stands. This generous gift, though large, did not completely defray the cost of the lot, as there is still a mortgage of eight thousand dollars on it.

The second tablet, to the memory of the late W. I. Kip, Jr., marks the gift of nearly eight thousand dollars, made by the congregation and friends of that faithful priest for the completion of the building. The work has been finished. There are still three hundred dollars needed to complete the fund.

Will not the friends of Mr. Kip, or the admirers of his saintly life, who have not yet contributed, or who may wish to make a further contribution to this memorial, avail themselves of this opportunity to do so, that this small balance may be paid before Easter Day? All moneys for the purpose may be sent to the Rev. J. P. Turner.


WILLIAM INGRAHAM KIP JR
PRIEST
BORN 1867 DIED 1902
THIS CATHEDRAL MISSION
AND ITS FIRST BUILDING, ERECTED
BY HIM AND ENLARGED THROUGH
A MEMORIAL GIFT OF HIS
CONGREGATION AND FRIENDS,
TESTIFY TO THE FULL PROOF
OF HIS MINISTRY HE MADE HERE.

THE CHURCH CONGRESS.

It has been decided that the Twenty-fourth Church Congress will meet in Philadelphia May 15-18, inclusive, of this year, and the Bishop of the Diocese has delegated the entire local management to a committee of fifteen, consisting of four clergymen and eleven laymen, with the Rev. William C. Richardson, rector of St. James' Parish, as chairman, and Ewing L. Miller, at the Church House of the Diocese, as secretary. The program embraces such topics as "Problem of Child Protection," "Relation of Art to Religion and Life," "The Ethics of Legal Practice," "The Idea of God," "Liberty and Limits of Creed Interpretation," "The Adaptation of Christianity to Japanese Life," and "How Shall Society Punish Moral Offenses?" The local committee earnestly hopes that there will be an unprecedently large attendance.

"A Good Shepherd and Other Sermons," by William Reed Huntington, D.D., Rector of Grace Church, New York. This volume is dedicated to the memory of the late Bishop Huntington, and takes its title from a sermon preached in Emmanuel Church, Boston, upon the occasion of the unveiling of a bust commemorative of the founder of that parish. The other sermons were all of them preached in Grace Church, New York, and deal in about equal proportions with personal religion, present-day theology and Christian civics. Thomas Whittaker is the publisher.

CHURCH HOME FOR BOYS.

To the Board of Managers "Church Home for Boys":

Gentlemen: I submit herewith this, my report of the work done at the Church Home for Boys, for the year ending January 31, 1906. Respectfully,

J. C. ASTREDO, Superintendent.

Total number of boys cared for during year, 56; monthly average of boys cared for, 23; applications received, but unable to accommodate, account of not having room, 62.

The boys cared for originated as follows: At home, 23; Juvenile Court, 10; Seattle, 3; Boys' and Girls' Aid, 2; shops, 4; Superior Court, 1; Armitage Orphanage, 4; street, 6; churches, 2; Associated Charities, 1; total, 56.

The above boys are now located as follows: At the Home, 23; with parents or friends, 9; to reform school, 1; killed, Union Iron Works, 1; with families, 14; ran away, 3; to sea, 1; sent away, account habits, 4; total, 56.

The 23 boys now at the Home are employed at: Box factories, 1; clothing stores, 1; candy factory, 1; art glass works, 1; drugs, 1; school, 1; printing, 5; planing mills, 1; offices, 4; machine shops, 6; teas and spices, 1; total, 23.

During the year past none of the boys have been sick, and all have worked well and have been advanced in their several positions.

Their savings bank accounts have been increased, and a larger number than ever now attend night school.

The finances of the Home are shown as follows:

By cash on hand February 1, 1906	$10 99
Cash from donations	22 00
Cash from subscriptions	270 00
Cash from boys	3,363 00
Total	$3,663 99
To water and gas	$100 05
Laundry	123 55
House expenses	205 95
Rent	420 00
Wages	900 00
Food and clothing	1,915 64
Cash on hand to balance	80
Total	$3,665 99
Bills payable	$29 25
Bills receivable	42 10
Accounts to profit and loss	21 60
Per cent of expenses supplied by boys	92
Per cent expenses from outside aid	08
Rent equals 11½ per cent of expenses.	
Cost to maintain boy, per month	13 28
Cost per capita to maintain Home	10 18

Through the kindness of a friend the Home has received a cash donation of $1,600, which is now in bank to the credit of the Building Fund. An entertainment will be given shortly after Easter, the proceeds from which we hope to add to the above amount.

The need of a proper building for this work of the Church is more than ever apparent. Our present building prevents the best results being obtained from the boys. The sanitary arrangements are poor. There is no outside play space, and as a result the efforts made to entertain the boys at home are more than offset by the attractions of the street and the cheap theater.

Healthy boys have a deal of surplus energy, and all our boys are healthy; hence the good results obtained are very marked considering the lack of proper facilities for the boys' care and amusement.

The demand for admittance to the Home made by working boys has been great, and we have been unable to care for many owing to the crowded condition of the Home at the time the application was made.

With a new building, erected for our special use, the Home would be the best example in the West of this modern move to aid working boys. It would be especially attractive to them because of the club features it would possess, and its attractive outside gym and large game room, which would offer strong opposition to the attractions of the street and theater.

Such a Home, caring for thirty boys, would need no outside aid to maintain it. That seeming impossibility, a self-supporting charity, would be in it a reality.

For a number of years past the finances of the Home have proved this, and our work has the indorsement of the Charities Indorsement Committee, who speak of it as "a unique work in San Francisco, and fills a need that is recognized by all child-caring societies."

The Home should, therefore, appeal to all interested in child work, especially to the business man, as it is aiding in providing a better class of working boy, and is doing it on a sound business basis.

The Home's need of a new building should be recognized and provided for.

Such a building as is needed could be erected and equipped for $10,000.

For the sake of the many working boys of San Francisco who are in need of proper home surroundings I trust this amount will be secured, and shortly.

In closing I desire to thank the many friends who have contributed of their means to the success of the Home and to ask their continued support to this greater movement for the future.

NOTES OF A TRIP TO THE EAST.

These will be all. In my last I omitted to mention a service we attended at Mount St. Alban, Washington, on the site of the proposed cathedral, and where the "Peace Cross" stands. It was 4 o'clock on Sunday afternoon, and the place is quite out of town, reached by a half-hour's ride on the electric line. Still, it is within the city, somewhat as the hill, say, back of the Affiliated Colleges, is within San Francisco, and is certain to be central and accessible enough in years to come, when the cathedral itself has become a reality in stone. There is an old parish church there, St. Alban's, its site and work, as I understood, being practically included now in the cathedral foundation, and in which regular services are held by its rector—a fairly good-sized building—and the day we were there the 4 o'clock "open air service" was held in this church because of the inclemency of the weather, the congregation being about three hundred. On fair days as many as eight or ten hundred people usually attend these services, coming from all parts of Washington—both residents and visitors. Not the least attraction has been the preaching of Chaplain Pierce of the United States Army, who goes over from Fort Meyer for the purpose. Aside from other benefits likely to result, one cannot but admire the wisdom of the Bishop of Washington in getting people accustomed to gathering upon the grounds where he would build his great cathedral, and so, too, imbued with the spirit of the undertaking.

There is not much to note in our short stops at Columbus, Cincinnati, and Newport, Kentucky, further than to say that abundant evidences were seen of vigorous church life and work. Trinity, Columbus, and Christ Church, Cincinnati, are large free churches in the "down town" districts, both open all day, while St. Paul's Cathedral, in the latter city, is by no means "up town." Both have large parish houses, very much in use. In St. Paul's Cathedral House breakfast is provided just after the early celebrations for the convenience of such attendants as may find it convenient to avail themselves of it. A very good idea. Members of the congregation were congratulating one another that Dean Matthews had declined the call to become Bishop Coadjutor in the Diocese of Milwaukee. The Dean is certainly a very pleasing man to meet, and a vigorous, plain-speaking preacher.

The Rev. Mr. Nelson, the young rector of the Church in Newport, is carrying on a parish of over 400 communicants single-handed, and at the same time reaching out into neighboring regions, having a Bible class on Sunday afternoons and a celebration one Sunday in the month, at half-past 8, at Fort Thomas, five miles distant, both of these services being well attended in the temporary chapel of the post.. D. O. K.

November 7, 1905.

By arrangement with the Macmillan Company, Messrs. Grosset & Dunlap of New York have in press for immediate issue popular priced editions of "The Gospel for an Age of Doubt," by Professor Henry Van Dyke of Princeton University; "Jesus Christ and the Social Question," by Professor F. C. Peabody of Harvard University, and "The Quest of Happiness," by Newell Dwight Hillis.

LITERATURE OF THE DAY

In Memoriam: Annotated by the Author. (The Macmillan Company, New York, $1.00 net.)

When we saw the announcement of this book it seemed too good to be absolutely true that Tennyson had left notes on "In Memoriam," and that so many years after his death they were to see the light. For it is a curious fact that he never, till the last years of his life, offered a single note or elucidation of his poems outside the innermost circle of his friends. That "In Memoriam" has its difficult passages is well known to every reader of it. But the patient soul that will ponder over these, and try to gather their meaning from the poem as a whole, keeping in mind that it is a confession of spiritual experiences, a record of struggles towards a firmer standing ground of faith, such a one will surely find the reward of travail in gain of light on dark places. Several notable people have annotated and analyzed the poem, with the laudable desire of translating its difficult passages into plainer terms of common life. We venture to think that most of them only succeeded in putting darkness for light. It is a well-known saying that Browning's obscurity is chiefly due to the Browning societies. So we fancy that much which is supposed to be obscure in Tennyson is the creation of his elucidators. Robertson of Brighton was the first. His notes are very brief; but looking at them in these days one wonders at the trust in him that inspired belief in them. Tennyson wrote to Miss Chapman, referring to her "Companion to In Memoriam" (1888, Macmillans): "Your analysis is excellent in taste and in judgment." But of all things of this kind by far the best is the commentary by Dr. Bradley, the Oxford Professor of Poetry, published in 1901.

Tennyson's notes in this edition of "In Memoriam" are brief, and seem to have been written under protest; indeed he says plainly, "I do not like the task." Again, he wished it to be clearly understood that in his opinion—in his own words—"Poetry is like shot silk, with many glancing colors, and every reader must find his own interpretation, according to his ability, and according to his sympathy with the poet." We are in thorough agreement with this, for it seems to us that the mass of elucidatory literature which is forever gathering around the works of a famous man threatens to bury him fathoms deep. But the notes in this edition do, as might be expected, clear up many disputed points, and infuse a deeper meaning into the whole poem For instance, we know now for certain that "he who sings to one clear harp in divers tunes" is Goethe; what "the bar of Michael Angelo" means, and that "God shut the doorways of his head" is the closing of the sutures of the skull after babyhood. But Professor Bradley has mistaken Tennyson's purpose in this line; construing the "doorways of the head" as the organs of sense, etc. This is one example of the way in which Tennyson's notes fix the right interpretation on his utterances, and often in despite of his elucidators. Everybody to whom "In Memoriam" has become an inseparable companion will be deeply grateful for this annotated edition. And so will the many others in the outer courts, those who value it, indeed, but have not as yet entered into the inner spirit of it. Besides the poet's notes there are a very few by his wife, wonderfully beautiful in the pathos of their exquisite simplicity, true reflections from that "perfect rose of womanhood."

The whole of the chapter from "The Life" referring to "In Memoriam," with much else that is of the greatest interest to students of the poem, has been included in this edition by the editor, the present Lord Tennyson. The book is the same size as the Golden Treasury series, and in every respect the publishers have seen to it that it is worthy of its contents.

The Loom of Providence: Robert Mackenzie, D.D. (Revell & Co., New York, $1.00.)

It does not happen very often that we can read a volume of sermons straight through without many inward protests against the necessity that compels a conscientious examination. But the difficulty with this book was to lay it aside for more pressing work. There is the inspiration of earnest sincerity breathing from its pages, the evidence of keen insight into spiritual things, and a large knowledge of the complexities of human nature born of the ripened experiences of one who has "seen many men and many cities." There is nothing of the odious up-to-date colloquialisms which some preachers indulge in, cheapening their message in the vain hope of securing a larger hearing for it. But there is a freshness in the author's way of putting things, a translation of great truths into the terms of every-day life which must surely have gained that "attention of active business men" he desiderates in the preface. Here and there, too, there are descriptive bits of scenery and nature, fresh and charming in themselves, but always deftly used to place a truth or a principle in clearer light. And it is one of the merits of the book that it does put things so clearly, and at the same time so convincingly. We don't quite see why it should be so, but we have a sort of underlying consciousness that it is not altogether fitting to apply the term "interesting" to a volume of sermons. But in this case we are content to take the chances—sure of being justified by the readers of the book. We have only space for one quotation, and that one is selected, not merely as an example of the author's style and methods, but because of the illuminating clearness with which it puts a much disputed and very much misunderstood matter: "Hell is hell, not because any fires are kindled about us, but because we have chosen the evil, and carry with us there these same weaving powers to fill their shuttles with hate of what God loves or love of what God hates. Hell is conscience tortured by the robe of our own discords, of our own weaving, out of the poisoned material of evil." Many able men have labored hard of late years at the unsolvable problem of eternal punishment, but the above sentences hold about all that man can know concerning it. There is much more of the same kind, and without any hesitation we advise the many who are in quest of wholesome religious reading to procure this book. In comparison with much devotional literature it is like coming out of a sickening, scent-laden atmosphere into the breezy air of wide spaces.

The Eternal Religion: J. Brierley, B. A. (Whittaker New York, $1.40 net.)

Some eighteen months ago we had the delight of receiving **The Common Life,** by this author, and it was a great delight. This book is equally charming, and perhaps, on the whole, we are in greater accord with it than with the former one. The main purpose is the working out of the idea that religion is not merely a matter of earthly development, fitted only for the multiform needs of this life, with what is termed death as its absolute limitation. It is—it has been throughout the ages—a continuous evolution in its adjustment to the deepest necessities of man's complex nature. The forms of it vary in the "Eternal process moving on"; working upwards always, higher and higher, to the good that shall eventually be "the final goal of ill"; but the essence of the Faith abides, whole and undefiled, underlying all the rainbow interpretations man chooses to put upon it. The following are the last words of the book: "So it seems to be not merely a thought that haunts the mind but a scientific idea grounded in the truth of things, that all we have yet known of life: its rapture of youth, its high endeavor, its delight of friendship, its tenderness of love, its aspiration towards the Highest and the Holiest, is but the first simple strain that in our experience is to be repeated and repeated, with an ever-growing complex of majestic harmonies, in that ampler existence, to which the life we now lead 'on our dull side of death' is but the prelude." This idea pervades the book, and he insistently avers that there is "in the inherent structure of man's soul a 'must' that a Divineness or Holiness outside ourselves should ally itself with us and give a meaning to life." Therefore every effort is to be toil co-operant to an end. We are called to the standard of perfection embodied in the Gospel. "The indwelling Christ is for us the daily victor over sin. But His greatest work in us is to open incessantly the new depths of the riches of His calling," to make us conscious of our spiritual poverty, and make us "athirst for the yet untrod altitudes to which He points" (p. 113). But the author has his limitations like the rest of us. He is rather too

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fond of sweeping generalizations, based on personal opinion rather than on hard fact. We need not mind very much his opinions of the Church and her services. But it is rather surprising at this time of day to find such a man as Mr. Brierley accepting "The Black Book" of the Monasteries and Thomas Cromwell without even a grain of salt. That particular Cromwell, at all events, was a firm believer in the axiom: "Nothing spoils a good story so much as veracity."

The Life of Offering: R. A. C. Knowles. (Young Churchman Company, Milwaukee, 50 cents net.)

These are meditations on the Passion and Cross, adapted for Lent, and they are admirably adapted to their purpose. H. H.

Scribners' opens with a very delightful automobile journey of 1300 miles over unfrequented Swiss and Italian roads. There is another Jefferson paper; The Tides of Barnegat is very interesting; the rest of the contents are on the same plane of excellence.——Miss Tarbell is deliciously candid, justly and mercilessly severe, in her article on Commercial Macchiavellianism in **McClure's.** There is good fiction and a variety of color pictures. H. H.

Dean Hodges of Cambridge, Mass., who is now preaching a special course of sermons at Leland Stanford University, has long been recognized as one of the foremost preachers in the Episcopal Church. His volumes of published sermons, issued by Thomas Whittaker of New York, are in their way as popular as standard fiction. In fact, there is a demand for them before they are projected. His special power seems to consist in presenting old and even trite statements of truth in a unique, original, effective, and convincing way. His last volume, "The Human Nature of the Saints," is fully characteristic of these points from title page to finis. It would be hard to find a more ideal model of the present generation for the study of theological students and progressive preachers.

At a meeting of the Standing Committee of the Diocese of Western New York, held in Buffalo on the 23d ult., in accordance with the report of a sub-committee, a presentment of the Rev. Algernon S. Crapsey, D.D., Rector of St. Andrew's, Rochester, was duly signed and sent to Bishop Walker.

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Dr. Arthur W. H. Eaton is bringing out for the holiday season, through the publishing house of Thomas Whittaker, two volumes of poetry—one secular and the other religious—entitled respectively "Poems for the Christian Year" and "Arcadian Ballads and De Soto's Last Dream."

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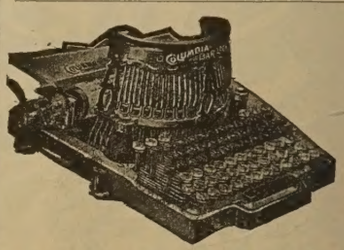

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